

# RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 31.

NEW-HAVEN, JANUARY 2, 1819.

Vol. III.

## EDINBURGH MISSIONARY SOCIETY.

Concluded from p. 469.

### ORENBURG.

Under this head the Report introduces the following letter from Walter Buchanan, a converted Cabardian.

"I was once in slavery; but, by your bounty, I am now free. Once I was without God and without a Saviour; but now, by your means, under God, I have been brought to the knowledge of my God and Saviour, whose blood cleanseth from all sin. It is now become my daily desire to get an interest in Him and His righteousness; and I can say, that in Him I have found a resting place for my soul. In him I believe; and trust He will never forsake me.

"You know that Mr. Fraser has encouraged me to open my mouth to the poor Kirghisians. Among these people I have been constantly labouring for two years; and, I trust, not without advantage to them as well as to myself. The Kirghisians profess to believe every thing that is said to them on religion; and, although the Word seems to make little impression on their hearts, yet the frank and open way in which many of them listen, gives encouragement to hope, that a work of grace will take place among them. I am truly happy to have it in my power to inform you, that Mollonazar is become a devoted disciple of Jesus, and has thrown away all his Mahomedan nonsense. He appears to be exceedingly serious, and much devoted to his Saviour."

Various particulars are stated respecting this young convert; and, in a note, the following account is given of another promising Mahomedan, named Achmet.

He is a native of the Cabardian Country, and speaks its language; though his father was a Trukman, and his mother a Kirghisian. For three months he had been visiting the Missionaries, almost every second night; and the result, according to Mr. Fraser, has been,

that he is *almost*, if not altogether, a believer in the New Testament. At the age of twenty-four, Achmet accompanied his father on a pilgrimage to Mecca from the neighbourhood of Troitzka, where he had settled: having accomplished which, on their return thither, by the way of Egypt, his father died there, at the great age of 104. Among his last words, the dying parent enjoined him to read the New Testament; telling him, that he would never learn the true religion unless he did so. After various hardships, Achmet reached Orenburg last summer, in his way toward Troitzka, where he supposed he has still a sister living, but has been detained there ever since. At his first interview with the Missionaries, he earnestly solicited a copy of the New Testament, declaring his anxiety to fulfil his dying father's injunction. He soon began to entertain doubts of the Koran. He has often since been heard crying out, with seeming earnestness: "*Ai Chodai mene Anjeet-dan aer masin,*" i. e. "O God, never separate me from the New Testament!" Of Mahomed and his Religion he now speaks with disdain; and has even threatened to burn all his Mahomedan Books.

The following account is given by Mr. Fraser, of a singular sect, named Malakani.

The Bible, they believe, contains the whole will of God; and that He alone is to be worshipped in spirit and in truth. The most learned among them read and explain the Word; and are, consequently, called Elders or Presbyters. They call themselves, in contradistinction to those of the Greek Church, SPIRITUAL Christians. Crossing, they look upon, as the real mark of the beast mentioned in the Revelation. They believe, most firmly, that worshipping images or saints is idolatry; and consequently pray, that they may be preserved from the influence of the Beast and of the Dragon. They believe, that Christians ought rigorously

to observe the laws of Moses respecting meats. Tobacco and onions are condemned by them. The command of our Saviour about observing his Supper they look upon, as encouraging them to suffer death rather than worship the Beast. Baptism, by them, is considered as meaning the instruction of the Word of God, and putting all evil away from them, desiring the sincere milk of the Word, &c. On this account they have given themselves the name of Malakani; for the word *malaka* signifies milk. They consider all wars unlawful. On this principle, they think it no evil for any of them, should he be taken for a recruit, to desert; alleging, that Christians are called to peace, and see no right any one has of forcing them to fight, and that too, it may be, against Christians. The Malakani of the present day are turned very careless, and are also divided among themselves.

On the subject of Orenburgh, the Report further states—

The readiness and joy with which the Kirghisians continue to welcome the visits and instructions of Walter Buchanan, and the feeling with which they listen to his explanations of Divine Truth, frequently crying out, "We repent, we return to thee, O God! Cast us not away! Have mercy on us!" appear, indeed, to indicate the approach of some more general movements of the power and grace of Christ in their behalf.

It is not, however, among the poorer sort of them only, that interest appears to be excited in favour of the Gospel. In October last, Mr. Fraser received a visit from the Chief of the horde, who roam between the Uralsk and Astrachan, and entered into conversation with him; when he seemed unwilling to mention the name of Mahomed even as a Prophet, and said that Jesus was the most excellent; earnestly solicited Mr. Fraser to go along with him, and instruct his people, to which he assured him they would most gladly attend; took away with him a copy of the New Testament and psalms; and promised to send him a supply of any thing in

his power, which he might choose to request. It was with much regret, that Mr. Fraser was obliged to decline accompanying this Prince to his horde. But how could he leave a Station, at which he was the only Missionary, with the exception of Walter Buchanan, who himself needs both protection and instruction; and give up, not only the opportunities which he enjoys of conversing with inquirers after the Truth among the Kirghisians around him, but the revisal of the New Testament, which he is carrying on for their more general and permanent edification in godliness.

He however, promised the Prince most cheerfully to comply with his request, as soon as one or two companions should join him—a promise which the Directors trust, he will ere long be able to fulfil. For, not only has Mr. Fraser advanced in the revisal of the New Testament, in the Orenburg Dialect, as far as the 2d Epistle to Timothy, so that in a short time this work will be finished; but the Directors have now to mention, that they have the prospect of being able, so early as next month, to send out THREE young men to this Station, who, they hope and pray, may go forth in the name and strength of the Captain of Salvation, to unfurl the banner and proclaim the triumphs of his Cross, to the still enslaved and deluded worshippers of images or votaries of the False Prophet, in that central district of Russian Asia.

After many other interesting details the Report thus concludes—

Such is the statement, with regard to their Foreign Operations and Plans, which the Directors have conceived it expedient to submit to the Society at this Anniversary. At all the Stations, at Karass, and Astrachan, and Orenburgh, the light of day is breaking in on the darkened Natives. The work of God is in progress. The means of commencing it have already received his approbation and blessing; and the means of carrying it forward are at this moment in operation. His influence appears to be descending on these



means: and, if He will it, the period is not far distant, when a shout shall be heard, from the mountains of Caucasus to the entrance of Siberia, and throughout all the intervening districts and all the regions around and beyond them, that the arm of the Lord is revealed, and the glory of the Cross displayed in the subjection of their scattered tribes, and settled villages, and moving tents and populous cities, to its power, as *the power of God unto salvation.*

In conclusion, the Directors would only farther say, that, while times and events are in the hands of the Lord, the period in which it is our happiness to live, and the events which it has brought forth and with which it is now teeming, appear to afford no unequivocal presages of its approach to the expected and promised revelation of that latter day glory, in the brightness of which all nations shall rejoice, *with all who dwell on the face of all the earth.* The accelerating march of those god-like institutions, which commenced their career in this island of the sea within the memory of the present generation; and which, under the same divine influence that raised them into existence, have been every year advancing in the energy of their exertions, and extending the sphere of their movements, till the Word of the truth of the Gospel has, by its translation and distribution in a vast variety of languages, or by the voice of living instruments, been made to resound in countries and districts once deemed as inaccessible as they were remote; and till its power has been seen and felt, in the conversion and salvation of many who once were *children of disobedience, and heirs of wrath, even as others*:—this is the pledge that God is indeed remembering his covenant with Abraham and his promise to his Son, and the earnest of the approaching accomplishment of every word that hath proceeded out of his mouth as the Lord of Hosts and the God of Love, whose power will effect what his faithfulness has declared; that *nations shall be born in a day; that the islands shall wait for his law; that the wilderness of Kedar shall become a fruit-*

*ful field; that the cities shall no longer be termed desolate and forsaken of his presence; and that the knowledge of his glory shall cover and fill the whole earth, as the waters do the sea.*

And shall we be lifeless and inert?—While we lift up our eyes to contemplate this scene of attractive beauty and commanding interest, should we not likewise open our hands and stretch them forth, to be fellow-workers with God in producing it?—raising our hearts, with our voices also, to the throne of His glory, in fervent and unremitting and persevering supplications for the universal diffusion of that spirit of inquiry, of faith, and of prayer, which must precede, and which will usher in, the recall of the outcasts of Israel from their long-cherished and deep-rooted unbelief; the subversion of Mahomedan Delusion and Antichristian Superstition, wherever they exist; the emancipation of every slave of fearful, or frantic, or licentious idolatry; and the general subjugation of the world to the rightful authority and peaceful rule of Him, *to whom every knee shall at length bow, and every tongue confess, that he is Lord, to the glory of God the Father.* Amen, and Amen.

From the London Baptist Magazine.

#### BAPTIST MISSION.

*Letter from the Rev. Dr. Marshman, to Mr. Ivimey.*

*“Serampore. April, 1, 1818.*

“MY DEAR BROTHER—The contents of this will, I think, exceedingly cheer you. An Auxiliary Society is already formed at Calcutta, and another at Fort William; and we hope many others will be established in India—wherever indeed our brethren are. We must not despise the day of small things, relative to any of them. I trust the Lord is about to bless the Mission in India, in a greater degree than ever. We are exceedingly filled with hope, and we trust you unite with us herein.

“I am ever, my dear brother, most affectionately yours,

J. MARSHMAN.”

The enclosure to which Dr. Marshman refers, in the above note, was a printed Circular, addressed to the missionaries at their different stations, of which the following is a copy :

"*Dear Brother*—We send you a copy of the Review of the Mission, addressed to the Society. Throughout the whole of Britain, Auxiliary Societies are now formed to raise funds for the spread of the Gospel; and we have long thought that every Christian in India ought to exert himself for India. Considering, therefore, the great exertions made in Britain for the evangelizing of the heathen, nothing can be more proper than for missionaries who are on the spot to stir up their friends, each at his own station, and by lessening the expenses of the Society there, enable them to send the gospel else where.

"Last year the Society wrote to us to inquire, whether we could not stir up the congregation at the Lal Bazaar Chapel to aid them in supporting the brethren at Calcutta. In pursuance of this request, we addressed a Circular Letter to the members of the congregation, earnestly intreating them to come forward in aid of the Society's funds. This was not then done; but the object of the letter is now realized in the formation of an Auxiliary Baptist Society, composed of the members of the congregation, brother Lawson being Secretary, and brother E. Carey, Treasurer. And if all the brethren connected with the Society would exert themselves to form similar Auxiliary Societies, each at his respective station, that they might lessen the Society's expense there, the funds of the Society could be employed elsewhere, and important good would result to the station itself.

"The object of each Auxiliary Society should be, to aid the Society's exertions in India. As the Society, however, expend their money here, they of course require none to be sent to them; they are aided in the most efficient manner when the monies raised at each station meet a part of its expenses. If one half, or a fifth, or even a tenth of

the missionary expenses at your station, were therefore met on the spot, the Society would, in that degree, be both aided and encouraged. And should you ever raise more than your own station requires, you may enjoy the unspeakable satisfaction of spreading the gospel around you.

"In offering this advice, far be it from us, dear brother, to assume any authority over you, or even to attempt to stand between you and the Society. Why should we? You must have all the labour of collecting the money at your station, and surely you, with the friends who raise it, being on the spot, know far better how to apply it profitably than we can at a distance from you. Further, all the Society's missionaries are equal, and equally dear to them. Correspond then immediately with the Society, dear brother, and cheer their hearts with an account of what you also are enabled to do in helping them from year to year; and encourage yourself by recollecting, that if you can find around you only seven persons able to subscribe each a rupee monthly, you will have the satisfaction of raising Ten Guineas annually, in aid of their praise-worthy exertions for India.

"You may perhaps find it useful to print a Report annually of the money you raise, with the names of the subscribers. Such a Report you have only to draw up and send us, and we will print it as a token of brotherly affection. This you can circulate in your neighbourhood, and send a copy to the Society for insertion in the periodical Accounts. And how will it delight the Society thus to witness every one of their missionaries sharing their labours, each bringing from his own station what the Lord shall give him there! How will it encourage the friends to increased exertion at home, when they contemplate the various Auxiliary Societies formed in India with the same object in view! And what a rich reaction will be produced in India, when the Periodical Accounts, containing the aggregate of the whole done in India and Britain, shall be read at each station! As before said, the friends at the



Lal Baazar Chapel have already begun, and probably those in Fort William will follow. We would indeed now do it at Serampore—but the fact in reality is, that we have done it for many years, not only with a view to supporting our own station, but to propagating the gospel throughout India; but our drawing the funds almost wholly from our own labour, and thus being ourselves both subscribers and Committee, has rendered it needless, and therefore ostentatious to publish annually an account of what we do. Be encouraged then, dear brother, and the Lord will be with you; and if each of the Society's missionaries in India thus form an Auxiliary Society around himself, however small it may be, we may hope, through the Divine blessing, to see the Mission not only established in India, but in a few years increased to double, and even treble its present extent and efficiency.

"We are, dear brother, your affectionate brethren and fellow-helpers,

W. CAREY,

J. MARSHMAN.

W. WARD."

*Extract of a letter from the Rev. John Chamberlain, to the same.*

"Monghyr, April 1, 1818.

"MY DEAR BROTHER—Well, you will say, what prospects have you? What have you been doing? What shall I say? I will tell you all I can. In last November, My family and I went to Diggah, to meet our dear friend Mrs. W. from Agra, who came all that way (400 miles) to follow her Lord in his appointed way. Then I had the happiness to baptize a person, whom I can look upon as the fruit of my former labours. A letter from her, received to-day, says, that she 'went on her way rejoicing' all the way home again; and in her journey distributed about 700 gospels and pamphlets amongst the people in the towns and villages by the river side. I rejoice in this, as my work is thus carried on by others, while I am engaged in another department.

"On the 27th of December, (1817,)

Glory be to God, Hingham Misser, a native, was baptized in the Ganges, just below our house. His conversion and baptism have made a great stir among the natives. On the day he was baptized, some said, '*Monghyr's Ka nak Kata gye:*' i. e. '*Monghyr's nose is cut off.*' By which expressive phrase, great disgrace is intended. Hingham Misser is a Brahman, of very respectable cast and connexions. He had been employed as a reader of the scriptures for more than twelve months, during which time he had shewn such an attachment to Christianity, as to separate himself from all his connexions. He was visited by illness for some months, during which time none of his relations cared for him: none called to see him. On his recovering, he was enabled to make a profession of his faith in Christ, before many witnesses: to do which, he has left a wife and five or six children, and his home. Two lads, his eldest sons, saw him baptized in the river as though they saw him burned, and they have not spoken to him since; they may be twelve or fourteen years of age. To one of them the father sent a pair of shoes, which he threw away with contempt. The relations unite to support the family, and many others unite with them to preserve the whole from becoming Christians. I suspect, however, that this will not last long: the benevolence of a native is seldom a perennial stream. Of all the professions of Christianity, which have been in this country, few have been attended with such triumphant circumstances as this has been. Hingham Missar is a very meek man, very humble, very diligent, and of a good understanding in the Scriptures; he is daily employed in the instruction of the people here, amongst whom he boldly declares his profession, and meets with more attention than in his circumstances could have been expected. Brindaban, our aged native brother, has been greatly encouraged by this instance of Divine favour. He is now gone to Diggah, in company with Nygunsookh, a young man who was baptized about a fortnight ago. He was sent by the brethren from Diggah

for instruction, and remained here upwards of two months; he was originally from Joypore. We have one inquirer whom Brindabun and Nygunsookh brought from a party of pilgrims; he has shaved himself, and appears very hopeful. Another young man appears to be on the Lord's side, but his fear of his father and mother prevents his coming forward. An European lady has, I hope, been brought to discover her sinfulness, and the excellency of the Saviour, by a visit to Monghyr, which Providence brought about. She is mother-in-law to Sister P. She appears to be brought from the state of mind of the boasting pharisee, to that of the contrite publican. Brother Capt. P. is not yet returned from the Cape, to which he went on account of the state of his health. We were rejoiced to hear from you, respecting brother Buck, as we had been very anxious on his account. Our sister Moore has been removed by death, and our brother Moore is in deep distress, and has been afflicted with a fever for a long time. I regret that I have to impart no welcome tidings respecting myself: I have been labouring under a cold ever since I left Diggah, and from the beginning of this year have been almost laid up. For a whole month I did nothing. My cough, which is very severe, is attended with asthma, and what will be the termination of my complaint is at present very dubious. I am much debilitated in body, and do very little. I delight in the work of translations, and have my heart set upon the completion of two versions for the work of God. But my heart fails me. If my cough continue, what can I do? Pray for me, for I hope I shall not be beyond the reach of prayer when you get this. Peace and good will be to Ireland, and to France, and the isles of the sea. Give the united love of his Monghyr friends to brother Buck.

"Ever, my dear brother, your unworthy but affectionate brother,

J. CHAMBERLAIN."

#### LONDON JEWS' SOCIETY.

*Extract of a letter from the Rev. Nehemiah Solomon, dated St. Petersburg, July 23, 1818.*

My dear Sir—You will doubtless have heard before this, that I am now separated from my dearest friend Mr. Way. Truly it was a new trial to me, and nothing but a strong sense and conviction that it is my duty to do so would have supported me under it, and I thank God that he does support me under it. It would indeed be unreasonable to expect that any *material* or *visible* effect should have been produced in the short time which we spent amongst the numerous Jews in Poland. We could do no more than distribute the word of God largely amongst them, converse with individuals, and speak a word in season wherever opportunity was offered us; But I can truly say, and I rejoice to say, that even in this short time we have seen and heard enough to convince us forcibly that there is a *great work* to be done in that country, a work which loudly calls for the attention of Christians of every denomination, for the peculiar attention of British Christians; and need I say, for the more immediate attention of the London Society. Surely there never was a more glorious field for the exercise of Christian charity, Christian zeal, and Christian hope. Nothing short of a Missionary field is here presenting itself to our view, and it is time for your Society to extend her views beyond the ocean that surrounds you to the lost sheep of the house of Israel which are scattered on the immense continent. I will not stay now to draw a comparison between the Jews who sojourn in your island, and those who fill the country of Poland, but suffice it say that leaving the number out of the question, their character, their general views, their tenets, and their respect for and ideas of religion are totally of a different nature, and such as, in my humble judgment, are incomparably more worthy of our notice, and calcu-



lated to animate us with far greater hopes of success, provided proper attention is paid them, and proper means of grace offered them.

I have drawn up a concise journal from Moscow to Odessa, with some remarks for the use of his Excellency Mr. B. Popoff, a copy of a part of which I send you enclosed, the rest shall shortly follow. It will not be new to you after Mr Way's communications, but if it can be of any use I shall rejoice."

Futher on he says :

"I hear you are printing off another edition of the Hebrew Testament; pray let your Committee remember that an edition of a *Jewish German Testament* is *indispensably requisite*. Should you print Luther's translation merely with Jewish German types, it will be of use *only* in Germany: In Poland the unlearned Jews, and the women, have a totally different dialect peculiar to themselves, and will in no wise be able to understand Luther's language which is pure German. Should Mr. Pinkerton not find the copy he talked of at Berlin, I shall as soon as I am settled, commence a translation of the Gospels, and my model will be the translation of the Old Testament in the language which is still existing, and revered among the Polish Jews. It is in a measure my native language, and with the assistance of some Polish Jew I hope to effect it."

*To the Rev C. S. Hawtrey.*

It will be satisfactory to our readers to be informed that previous to the receipt of the above, the Committee of the London Society had resolved to establish the Rev. Mr. Solomon as a Missionary to his brethren in Poland, for which he seems to have been prepared by the providence of God. We subjoin a part of his Journal.

#### REV. N. SOLOMON'S JOURNAL.

Your Excellency having requested me to send you some account of our proceedings in our journey through Poland, I take up my pen with pleasure, and will endeavour to lay before your Excellency a short sketch of our observations among the numerous Jews in that country, and the result of our ex-

perience during the time we have resided among them. As I cannot but regard with a lively interest the object of the Committee of which your Excellency is the President; as the end which your pious Alexander had in view in its institution is most manifestly the present and eternal welfare of Israel; and as an experimental acquaintance with the Jewish people, their tenets, prejudices and objections are requisite to the same end, I trust the following pages will not prove altogether useless and will at least be accepted as a token of my sincerest gratitude to yourself, as well as to your noble Patron the prince Galitzin, for all the kindness and assistance with which you have honoured me.

#### *Smolensk.*

Having taken an affectionate farewell of our Christian friends at Moscow we left that city on the 5th of March proceeding towards the Smolensk road. There being no Jewish residences in the whole of that road, we were the first day amused with the famous monastery and church of Waskrescensk, called the "New Jerusalem," which we were told was a perfect copy of the church at Jerusalem, where the sepulchre of our blessed Lord was supposed to be deposited, and afterwards we were much gratified on meeting the prince Alex. Galitzin, nephew of the prince at St. Petersburg, who bears the same name. Mr. Way was struck with his obliging manners and conversation, especially on the subject of religion, and hearing that England may probably form a part of his tour he gave him some useful directions and letters to his friends. On our arrival at this town, which is not yet recovered from its ruins, we found that the Jewish community here does not exceed the number of ten families. Calling the next morning at the house of their superior, I met eight Israelites assembled together for prayer, and an old man of above eighty years of age, reading in his bed the Talmud, on the subject of the Passover. This offered at once an excellent opportunity for

an edifying conversation. The old gentleman appeared much surprized at my acquaintance with his Talmud, and this prepared him as well as the others to listen with attention, when I endeavoured to explain unto them the nature and use of the passover lamb, and whom it did prefigure, and shewed them that no sooner did the substance appear, than the shadow vanished away. The good rabbin seemed rather struck with the concurrence of scripture passages and circumstances, but made no reply; the younger Jews could only answer that they are no scholars, and must therefore follow the religion of their fathers,—a reply with which we have too often met, but which, as it is founded solely upon *ignorance*, can in fact only continue an excuse or a satisfaction to their conscience as long as they are left without instruction and information. In the afternoon I visited the poor old man a second time, together with Mr. Way, who brought him a Hebrew Testament, and pointed out to him the third chapter of St. John's Gospel, the contents of which, to our utter astonishment he read with such joy and avidity, that he did not only shed tears himself, but drew them from our eyes by his interesting countenance, and the manner in which he perused it; he added that he was desirous to read the whole of that book, and that he would explain it on evenings to the family and the rest of the Jews in the town; upon which we left with him the word of life, and took leave, impressed with a pleasing hope, that we may one day meet this child of Abraham in the bosom of his father and the father of all the faithful.

Mr. Way visited his Excellency the Governor in this place and delivered the prince Galitzin's letter. He received Mr. Way very kindly, and informed him that in his government the Jews are comparatively few in number, but added, that as much as would be in his power, he is ready to assist and further our views. His Excellency then introduced us to the Archbishop Seraphim, with whom we

spent half an hour with great pleasure. At our departure Mr. Way presented the venerable prelate with a copy of the Hebrew Testament, which he kindly accepted for the use of his Gymnasium, where the Hebrew tongue is not neglected. In our journey from hence to Minsk, which was five days long, we spent the most of our time among Israelites, by whom we were universally well received, and to whom we found easier access than we could possibly expect. The first place on this road where the Jews are settled as a community, is a little town called Ljaddy, which we happened to pass by, the post house being a little way out of town; meeting however a Jewess going into Ljaddy, we begged that she would send out to us an intelligent Hebrew, with whom we might enjoy a short conversation; she went, and in less than half an hour we were gratified to see a venerable elder of the synagogue, with eight or nine of his brethren walking into our room successively; the elder, who was the Mercurius of his company, was possessed of good sense, and piety unstained by bigotry. He read the Hebrew Gospels fluently, and observed that this book was entirely new to him, but that it appears to be founded on Moses and the Prophets; what he knew of Christianity, he further said, was only by hearsay, and in most of its articles, some of which he mentioned, he found insurmountable difficulties; many of these articles, as they were totally unfounded, and the belief only of an ignorant and superstitious vulgar, I had no hesitation to tell him are false, and not to be found in the book which I put into his hands, the true depository of Christian doctrine; the rest I endeavoured to solve, and took at the same time the opportunity to impress them with the importance and excellency of the Gospel and its salvation. When I had finished, he said "he believes the time will come when all nations shall serve the true God with one accord and in one way; that the Jews have once been the first with God, but they have rebelled and he cast them off, and now



(speaking in a tone of humility) *they wait to be the last.* "That," I replied, "is a voluntary humility; and while it becomes us to be last on all other occasions, we ought to strive to be first in the fear and love of God and in obedience to his word." The bystanders listened with attention, and some of them desired to have Testaments, and promised to study it and judge of its contents for themselves. One old man, a prejudiced pharisee among them, inveighed loudly against our endeavours; but his exclamations proceeding merely from ignorance of his own religion as well as of ours, and having neither reason nor argument to support them, seemed to make no impression upon his brethren.

The next considerable place we passed was the town of Orsha, which contains a community of about three hundred Jews. As we stopped there only a few hours, our attention was chiefly directed to our host and his son, both very interesting though different characters, and of the first respectability: they spoke the French language, and therefore Mr. Way could converse with them himself. The former we found a well informed and clever person, and far from being a bigot; he was, on the other hand, tinctured by the proud notions of false philosophy, which however he did not choose to display: he was reserved, and received a Testament obligingly. The son, though unlike his father in his natural dispositions, was not behind him in point of instruction, which he displayed in a most striking spirit of meekness and humility. Mr. Way was much struck with this amiable young man, and was deeply interested in the welfare of his soul. He did not, I trust, leave him without an impression; and in parting he presented to him a Testament for his own use, and three copies more for that of his young friends in the town and neighbourhood. So true is the prophecy of our divine Master, that the son shall be divided against his father for his name's sake; and so invariable is human nature in all ages and climates, that wherever the

seed of the blessed Gospel will be scattered, it will meet with contrary soils, and wherever the preachers of the Gospel shall find their way, they must expect to meet with Thessalonians as well as Bereans, (see Acts xvii.) but God has never left himself without a witness, and should his word prove a savour of death unto death to some, it must, blessed be his name, prove also a savour of life unto life to others; for the Gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Gentile. I thank my God it is not left unto us to distinguish between the chaff and the wheat, so that *we* must do our duty simply in dependence upon his blessing, and assuredly he will not fail to bestow it in his own time and manner (Isa. lv. 10, 11.) In passing from Orsha to Minsk we did not want occasion to converse with Israelites of various characters and education; in so short a time we could only speak a word in season, leave the Gospel with them, and recommend it to their serious attention, and them to the blessing of its divine author. The Rabbi of Barrisso, in particular, came to see us at the post house on a Saturday, and thanked us heartily for a copy of the Hebrew Testament.

(To be continued.)

---

ANNUAL REPORT  
OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Concluded from p. 276)

AMERICAN ABORIGINES.

CHOCTAWS.

The Rev. Mr. Cornelius, whose zealous and able services as an agent of this Board continue to entitle him to very grateful notice, agreeably to his instructions visited, in the course of the last autumn, not only the Cherokees, but also the Chickasaws and Choctaws; and he saw a large council of Creeks within the Cherokee limits. Every where he was kindly received, and found dispositions highly favourable to the objects of the mission. The Creeks wished for time to

consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them. The United States Government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations, as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They have a fine country, are possessed of considerable wealth, and have strong tendencies towards a civilized state. The Government Agent, Col. M'Kee, takes a lively interest in their welfare, and is disposed to exert his great influence in favour of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at the Yalo Busha, in the Choctaw nation, in about four weeks.

The mutual attachments subsisting between these beloved persons, and the rest of the mission family, including the Cherokee youth and children, were of the strongest, most endearing, and most sacred kind; and the scenes of parting were marked with a tenderness, and a fervor of Christian feeling, not easy to be described, nor soon to be forgotten.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway, N.

J. and Mr. Moses Jewell and his wife, from Chenango County, N. Y. embarked at New York, having been designated as assistants in the Choctaw mission. They arrived at N. Orleans, on the 24th of July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steam boat for Natchez. Of a later date no intelligence has been received from them; but the hope is entertained, that by the kind providence of God they have been carried safely to the place of their destination;\* where they would be welcomed by Messrs. Kingsbury and Williams, with great joy and thanksgiving, and engage, it is believed, with most cheerful self-devotement, in the concerns of the establishment.

The seat of this mission is about 400 miles southwesterly from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha, the Yazoo, and the Mississippi, will have a water communication with Natchez and New Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. M'Kee, could afford them; but many difficulties were to be encountered, and for want of good laborers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look upon all white people, who come into the country, with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes

\* They arrived in comfortable health, but worn with fatigue, on the 29th of August,



of whites, who are either passing through the Chocktaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree. But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, notwithstanding the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot;\* and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of the Chocktaws.

#### FOREIGN MISSION SCHOOL.

This interesting Seminary appears to be rising in favour with God and man. The present number of pupils is twenty; six from the Sandwich Islands; two from the Society Islands; one from the Island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr. Daggett, the Principal, in an official communication just received, says, "The scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory.

\* The name given to the place of the Chocktaw Mission, in honour of him who has been called "the Apostle of the Indians."

Amid the gracious smiles of Heaven, with which the Seminary has been favoured, and which claims the most grateful acknowledgments; it has experienced, in the course of the year, a deeply affecting frown, which calls for profound submission. On the 17th of February, Henry Obookiah, the eldest and most extensively known of the members from the Sandwich Islands, was taken from the midst of his companions, from the affections and hopes of his patrons and friends, and from all terrestrial scenes. His sickness was a fever, which he bore with exemplary patience, with cheerful resignation, and with an elevated and animating hope of a better life. He died as the Christian would wish to die. His Divine Master knew well, whether to send him back to Owhyhee, to publish salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does He know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

#### NEW MISSIONARIES.

The abundant grace of the Lord Jesus, continues to be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear His name to the distant Heathen.—Messrs. Pliny Fisk, Levi Spaulding and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn, and Alfred Finney, regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

#### FUNDS.

The donations to the Board, within the year past, have amounted to more than *thirty-two thousand dollars*, and the other sources of income to about

*three thousand.* Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand.*

The number of auxiliary associations under different names, which bring their collections to the Treasury of the Board, is about *five hundred.*

From year to year, as the plans and operations of the Board are extended, and its establishments and laborers are multiplied, the expenditures are of course and of necessity proportionably increased; and as the work proceeds, it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration that the Christian world is amply able to supply the means for evangelizing the many millions of the Heathen. The duty is clear and imperious. JESUS CHRIST IS LORD OF ALL. The silver and the gold are His—the world with all its fullness is His; and His high command that His Gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Saviour's ministry, may be like new wine to old bottles—if occasionally infused into them, it may soon be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing.—Views and feelings and habits, suited

to the advancing and brightening era, will grow, be propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes than merely a temporal support for themselves and families, and a hoarded provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men. "*Their merchandise and their hire shall be holiness to the Lord; it shall not be treasured nor laid up.*" They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their *free-will offerings*, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of Heaven have been freely given for it; and the treasures of the earth will not always be withheld. There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all sufficiency of Zion's Redeemer and King, and the exertion must be made in His strength, and with humble and prayerful waiting on His will.

In behalf of the Prudential Committee,

S. WORCESTER, Clerk.

New-Haven, Sept. 10, 1818.

#### FOREIGN MISSION SCHOOL.

*The annual report of the agents of this promising establishment, signed by the chairman of the executive committee, JAMES MORRIS, Esq. and brought down to September, has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the Report, wherever it can conveniently be done.*

The instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the



annual meeting of the agents, the Rev. Herman Daggett was inducted into office as the principal of the school. The committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement, in the several branches of learning, in which they had been taught by him, and under his direction.

At the commencement of this Report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the Christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

*Samuel Ruggles* and *James Ely*, still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honorable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed, during a part of the time, in visiting sundry towns, both in this and the neighbouring states, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of clothing and bedding, beside books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought expedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich island-

ers, two natives of India, a Chinese, two Society islanders, and six of the Aborigines of our own country. Four natives of the Sandwich islands are now professors of religion. *Thomas Hoopoo* was mentioned in the last Report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *William Tennooe*, *John Honoooree*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that faith the first Sabbath in September, were baptized, and admitted to the church in Cornwall. *Tennoe* is persevering in his studies, writes a good hand, and displays a happy talent in composition. *Honoooree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigor of intellect, is discreet and stable, and sets an example worthy of imitation. *Sandwich* is industrious, makes good improvement, and adorns the Christian character.

*George Tamoree* has seasons of religious improvement, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, *William Cummooolah*, is a pleasant agreeable youth, learns English well, and is now hopefully pious.

*John Windall's* progress in learning has been slow. His powers of mind are small; and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labour.

*John Johnson* was dismissed from the school in February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

*Simon Annance* has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labour.

*Wong Arce*, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

*Adin Gibbs*, one of our Aborigines, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently, and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

*George Timor*, a native of the island of Timor in the Indian sea, came to this country from Batavia. He lived a while in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the Gospel.

*Stephen Poo po-hee*, a native of one of the Society Islands, has lived with Pomare, and was in the battle, which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. *Poo po-hee* has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores. Since that time he has been thoughtful and serious, and the committee are not without hope, that he has become truly pious, and is a chosen vessel to carry the Gospel to some islanders of the Pacific.

*Charles Papa yoo*, is a companion of *Poo-po hee*, came to New-York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising;

but he, like many other young persons, is thoughtless in regard to religion. Both these Society islanders are about twenty years of age. They and the Sandwich islanders are well formed, fine looking young men.

*Joseph Botang Snow*, a native Malay, was stolen from Malacca, when four or five years old, carried to Batavia and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr Samuel Snow, of Providence, R. I. who was then a commercial agent of the U. S. at Canton, and who brought this Malay with him, on returning to this country. *Botang* learnt the Chinese language, while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptized on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*: the two latter being named after gentlemen, who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of Religion, and a member of the Moravian Church at Spring-place. The name of the Choctaw is *M'Kee Folsom*. His father is a white man; his mother a full blooded native.

*Arnold Kraygsman*, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatra, his father a Dutchman. Both parents being dead, he was sent to this country for his education, by an elder brother,



and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious. Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the Gospel communicated, in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The Report concludes with appropriate reflections, and an honourable testimony to the Rev. Mr. Dagget, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

For the Religious Intelligencer.

*Extract of a letter from a Minister of the Gospel in the state of New-York to a Friend in this city, dated Dec. 8.*

One of the most pleasing instances of hopeful conversion that have taken place since I have been in this country, is that of a poor woman sixty-one years of age. I have preached in the vicinity where she lives every fourth Wednesday, and three miles from her place of residence every fourth Sabbath for some time. I believe it was in the month of June last that she first heard me preach. The sermon was instrumental of calling her serious at-

tention to the concerns of her soul. She had no Bible; but one was soon given her out of a parcel that I had just then received for gratuitous distribution. She received the Bible with tears of joy. Her husband also became serious. He had been addicted to profanity and occasionally to intemperance. He immediately broke off from these vices. My first visit to their house was peculiarly interesting. Among other things the woman observed that she had lived sixty one years, and had done nothing for God. Her husband observed (with an emphasis which I cannot imitate with my pen) 'I have lived a dreadfully wicked life; but I hope it is not too late to obtain mercy.' From this time they constantly attended public worship, and their appearance there was peculiarly interesting. Old as they were they could walk three miles to the house of worship on the Lord's day. It was on one of the Sabbaths that I preached three miles from their place of residence, (I think the third in October,) that during the day the woman's mind became composed, and her distress of soul was gone; but why, she could not tell. As this composure of mind continued on Monday and Tuesday, she began to be alarmed lest she was becoming careless, and as unconcerned as she had been previous to her awakening. But on Tuesday evening, having retired to a secret place where she had cried for mercy daily, for several months, she had such views of God and divine things as filled her soul with joy and peace. God then appeared to her glorious beyond expression. Her mouth was filled with praise, and so pleasing was it to be there, that she could hardly leave the place. Here she had sought the Lord sorrowing, and here she found him, and the sight filled her with unspeakable joy. She now considers herself a monument of sovereign mercy, and feels as if she had but just begun to live. It is now more than two weeks since I have seen her. Her husband was then determined to continue to seek an inte-

rest in Jesus. He appeared not to mourn at his being left in darkness after his wife had been brought into light. He appeared to justify God in his dealings with him, and was rationally convinced that should he make him a monument of wrath, it would be no more than he deserved. O that it may please the Lord in infinite mercy to make him a child of his grace!

#### OBITUARY.

Died, in this city, Nov. 7th, HEZEKIAH AUGUR, in the 68th year of his age. He made a profession of religion in his youth, and ever sustained the character of an exemplary Christian, as well as a consistent, firm and well-informed friend, and advocate of the doctrines of grace. He was industrious, respectable and useful, in an honest and reputable calling; as a husband, was tender and attentive; as a father, affectionate, faithful and beloved; as a neighbour, kind, sympathetic and charitable.

The illness which terminated his life, was uncommonly protracted and painful. Rarely indeed does a dying man endure so much extreme distress. Perhaps few suffer as much *all their days* as he endured the *last three months* that he lived.

From the commencement to the close of his sickness, he appeared humble, patient and believing. During the former part of this period, however, he complained much and often of his vileness as a sinner; and being uniformly encouraged by his physicians, and ardently attached to his family and friends, (in whom he was very happy,) he appeared desirous to recover. This desire at length gradually subsided, and whether entertaining the hope of recovery, or not, it was at all times particularly refreshing and animating to him, to engage in Christian conversation and unite in social prayer. These scenes and services, as often as they were renewed, seemed to constitute his delightful recreation.

As he, from day to day, approached the hour of his departure, it was evident that his faith and hope and joy, gradually and constantly increased. For fourteen days, with human weakness, and yet Christian heroism, he seemed to be struggling with death. On a Saturday night, he called all his family together and took leave of them,—at another time, kissed all his grand children, and told them to be good children, and fear God. After this, his mind seemed to dwell much on praying, and praising God and the Redeemer. He often broke out: "I most humbly beseech thee, O God, that thou wilt take my sinful and polluted soul to thyself this night; yet not my will, but thine be done." He would frequently repeat,—*"Why is thy chariot so long in coming? why tarry the wheels of thy chariot? Come Lord Jesus; yea, come quickly, and*

*take my weary spirit to thyself."* Being asked if he desired to get well, he replied, "No,—I don't wish to be raised from the sides of the grave." He one day observed to his wife, "I am a dying man, and would not come back for all the world."

Sabbath, Nov. 1st, being communion day, he expressed a desire to have the ordinance of the Lord's supper administered to him, but felt too feeble to endure it. He also manifested a strong desire, to see, once more, all the Deacons of the church, and some of the other Brethren with whom he was most particularly acquainted,—but was not able to bear an interview with them. In the course of the day, he said, also, he had been thinking of the 172d Hymn;—

"Welcome sweet day of rest,  
That saw the Lord arise;  
Welcome to this reviving breast,  
And these rejoicing eyes;"—

and, "that he had been in a rapture of joy."

Only three days before his death, when so feeble and faint, that he could scarcely speak loud enough to be heard, he repeated this Hymn, and parts of other Hymns and Psalms. Seeing his wife in tears, he said, "don't weep, I am going to my Father's house; we have wept together, and we have rejoiced together, come, and rejoice with me now,—I am going home."

He would often repeat,—

"Jesus can make a dyeing bed  
Feel soft as downy pillows are;"

and say, "death is pleasant now—the sting of death is taken away;" and add, "I long to be absent from the body, and to be with Christ which is far better."

For a few days, through intensity of pain, he was occasionally lost, for a few minutes.

The day but one previous to his dissolution, he said he had seen glorious things, but was too feeble to communicate them. When asked "if his faith held out?" he said, "yes;" and "if he could give up all?" "O yes," he said; "all for Christ—all for Christ;—I wish to keep nothing back." And soon his redeemed and emancipated spirit, left the body, we doubt not, to be present with the Lord.

Blessed Jesus! how precious are thy merits! how sweet thy peace! how strong thy consolations! Where is the sting of death,—where the victory of the grave,—where the bitterness of grief at parting, when thou dost thus vouchsafe thy presence and support!

#### THE GUARDIAN.

We are constrained to give notice to the Patrons of the GUARDIAN, or YOUTH'S RELIGIOUS INSTRUCTOR, that the first number will not be issued as early in this month by one or two weeks, as was stated in the Prospectus. The necessary arrangements for Paper, &c. in the commencement of the work, has occasioned some unavoidable delay, which will not probably occur hereafter.